A LITTLE TREATISE CONCERNING TRIALL OF SPIRITS.

WRITTEN FIRST BY THE R. F. ROBERT PARSONS, P. of the Societie of Iesus, *against Master* CHARKE.

NEWLY SET FORTH, WITH AN Appendix taken out of a later *Writer.*

✝

IHS

1. IOHN 4. 1.

My dearest beleeue not euery Spirit, but proue the Spirits if they be of God, because many false Prophets are gone out into the world.

Permissu Superiorum.
1620.

THE PREFACE TO THE READER.

GEntle Reader, I thought good to preſent to thy view this little, but learned Treatiſe, concerning Triall of Spirits: which was written long ſince by the R. F. *Parſons*, P. of the Societie of Ieſus: and is very profitable, and in a ſort neceſſarie, both to confirme Catholikes, and to confute all ſorts of *Vpſtart Hæretikes*, who pretend to haue, and to be taught by Gods Spirit; as all, both *Proteſtants*, *Puritanes*, *Brownists*, *Anabaptiſts*, and *Thraskits*, now adaies pretend; and yet it is impoſsible that all theſe ſhould haue the true Spirit of God, in regard they diſagree one from another, and (which is chiefely to bee regarded) from the ancient Catholike Church, which vndoubtedly had, hath, and ſhall alwayes haue (by the Promiſe of Chriſt) the Spirit of truth teaching it (at leaſt in all matters of ſaluation) all truth.

If thou deſire to make benefit of this Treatiſe, Reade it diligently, ponder it ſeriouſly, apply that which is ſaid in it, as a touchſtone, thereby to trie thy owne and other mens Spirits carefully, hauing firſt made earneſt prayer to the Spirit of truth, to conforme thy Spirit wholly and effectually (not to that which onely ſeemeth to bee, but) to that which indeed is the true Spirit of truth.

AN ANSVVERE TO MASTER CHARKE his Preface, touching discerning of Spirits.

MAster *Charke*, besides the matter in question betweene him and his Aduersarie, maketh a Preface to the Reader, touching the vtilitie, necessitie, and way of trying spirits: alledging the words of Saint *Iohn*, whereby we are willed not to beleeue euery spirit, but to Trie the spirits whether they bee of God. Which (hee saith) hee and his fellowes offer to doe: and wee refuse. But that this is clearely false, and a formall speech onely, without truth or substance: our deeds do testifie; which are alwaies (with indifferent men) as good as words. Our bookes are extant, whereby we haue called to triall all Sectaries of our time, as they rose vp, and shewed new spirits; as *Luther*, *Coroloſtad*, *Swinglius*, 1. *Iohn* 4.

Swinglius, *Munſter*, *Stankarus*, and *Caluin*, whom our Aduerſaries follow, as one of the laſt. And now in England, if wee had not been willing, or rather deſirous of this Triall of ſpirits: we would neuer haue laboured ſo much to obtaine the ſame of our aduerſaries, in free Printing, Preaching, or Diſputation: and much leſſe would wee haue aduentured our liues in comming and offering the ſame to them at home, with ſo vnequall conditions on our ſide, as we haue done, and doe daily, for the triall of truth. And if all theſe our offers and endeauours, ioyned with ſo many petitions and ſupplications for triall, haue obtained vs nothing hitherto, but offence, accuſations, extreame rackings, and cruell death: mee thinke M. *Charke* had little cauſe to make this Preface of our refuſing triall, and their offering the ſame; except it were onely for lacke of other matter, and to keepe the cuſtome of ſaying ſomewhat in the beginning.

Which partmore deſire the triall of Spirits.

But perhaps M. *Charke* will ſay, that although we offer triall, yet not ſuch, nor by ſuch meanes, as in his opinion is lawfull, ſure, and conuenient. When wee

come

come to the combate: then remaineth it to be examined, which part doth alledge beſt meanes: which ſhall bee the argument of this my anſwere to this Preface. And I will endeauour to ſhew, that all the meanes of triall which M. *Charke* and his fellowes will ſeeme to allow in word, (for they offer none in deed) are neither ſure, poſſible, nor euident: but onely meere ſhifts to auoid all triall: and that we (on the contrary part,) doe not onely allow, but alſo offer, all the beſt and ſureſt wayes of triall that euer were vſed in Gods Church, for diſcerning an hereticall ſpirit from a Catholike.

Who doe offer beſt meanes of triall.

The onely meanes of triall which M. *Charke* will ſeeme to allow, is the Scripture: whereto onely he would haue all triall referred: and that which cannot be tried therehence by him, muſt ſtand vntried. And then, as if we refuſed all triall of Scripture, he vſeth his pleaſure in ſpeech againſt vs. But this is a ſhift common to all ſuch as M. *Charke* is. And the cauſe thereof I will declare immediately. Saint *Auguſtine* doth teſtifie it of the Heretikes of his time. And all the Sectaries of our dayes doe make it plaine by experience,

Onely Scripture

Lib. 2. de nu. & con. cap. c. 31. & lib. 3. cont. Don. cap. 15.

rience, referring themselues in words each one to the holy Scripture onely, for maintenance of their errors, and denying all other means of triall, wherby the true meaning of Scripture may be knowne.

Three causes of appealing only to Scripture.

The causes of this shift in all new teachers are principally three. The first, to get credit with the people by naming of Scripture, and to seeme to honour it more then their aduersaries doe, by referring the whole triall of matters vnto it. The second is, by excluding Councels, Fathers, and Ancestors of the Church, (who from time to time haue declared the true sense of Scripture vnto vs,) to reserue vnto themselues libertie and authority, to make what meaning of Scripture they please, and thereby to giue colour to euery fansie they list to teach. The third cause is, that by chalenging of only Scripture, they may deliuer themselues from all ordinances or doctrines left vnto vs by the first pillers of Christ his Church, though not expresly set downe in Scripture: and thereby assume authoritie of allowing or not allowing, of controlling or permitting, whatsoeuer liketh or serueth their turnes for the time. So

Martin Luther, after hee had denied all teſtimony of man, beſides himſelfe, hee beginneth thus about the number of Sacraments: *Principio neganda mihi ſunt ſeptem Sacramenta, & tantum tria pro tempore ponenda. Firſt of all I muſt deny ſeuen Sacraments, and appoint three for the time.* Marry this time laſted not long: for in the ſame place he ſaith, that if he would ſpeak according to the vſe of only Scripture, hee hath but one Sacrament for vs; that is, Baptiſme. But yet the confeſſion of *Auſpurge*, which pretendeth to follow *Luther* in all things, doth allow three, by onely Scripture. Marrie *Melanthon* (which profeſſeth onely Scripture more then the reſt, and would ſeeme to know *Luthers* meaning beſt of all men, for that he liued with him) holdeth foure by only Scripture: and *Iohn Caluin* holdeth two.

De captiu. Babilon. in initio.

Cap. de Sacram.

In editio vlt. loc. com.

In Inſtitut.

Againe, by onely Scripture, *Iohn Caluin* found the title, *of Head of the Church*, in King *Henry*, to be Antichriſtian, which now, our followers of *Caluin* in England, doe finde by onely Scripture to be moſt Chriſtian. Marrie yet the Magdeburgians by onely Scripture doe condemne

Com. in Amos.

Vid Euch. Eck. & Luth. cont. latom. de incendiariis.

demne the same still. In like sort, by only Scripture the Protestants defended a great while against Catholikes, that no Heretikes might bee burned, or put to death, whereof large bookes were written on both parts. But now our Protestants in England, having burned some themselues, haue found (as they write) that it is euident by Scripture that they may be burned. *Luther* by onely Scripture, found that his followers, and the Sacramentaries could not both be saued together; and therefore hee condemned the one for arrant Heretikes. Doctor *Fulke* findeth by the same Scripture, that both parts are good Catholikes, and neither of them Heretikes. Finally, how many things doth M. *Whitgift* defend against *T. Cartwright*, to bee lawfull by Scripture? as Bishops, Deanes, Archdeacons, Officials, Holy-dayes, and an hundred more, which in Geneua are holden to be flat contrary to the same Scripture? So that this appellation to onely Scripture bringeth good ease in many matters. For by this a man maketh himselfe Iudge and Censurer, not onely of all Fathers, Doctors, Councels, Histories, Examples, Presi-

D. *Fulke* against *Brist. Mot.* pag. 98. *Artic.* 28. *cont. Lou. tom.* 2. *Wittenb. fol.* 503. Against *Brist.* Mot. pag. 82. In his Defence of the Answere to the Admonition.

Preſidents, Cuſtomes, Vſages, Preſcriptions, and the like: but alſo of the bookes of Scripture, and ſenſe it ſelfe, reſeruing all interpretation vnto himſelfe. But Catholikes, albeit they giue the ſoueraignty to Scripture in all things: yet binding themſelues to other things beſide, for the better vnderſtanding of the meaning of Scripture, (as to Councels, ancient Fathers, tradition of the Apoſtles, and Primatiue Church, with the like) are reſtrained from this libertie of chopping and changing, affirming and denying, allowing and miſliking at their pleaſures. For albeit they hauing wits as other men haue, might draw ſome probable apparance of Scriptures to their owne deuices, as euery Heretike hitherto hath done: yet, the ancient interpretation of holy Fathers, and receiued conſent of the Church not allowing the ſame, it would preuaile nothing. Marry the ſelfe-willed Heretike, that reiecteth all things but Scripture, and therein alloweth nothing but his owne expoſition, may runne and range, and deuiſe opinions at his pleaſure: for he is ſure neuer to be conuicted thereof, allowing no man to be iudge of his

The aduantage that Heretikes haue by onely Scripture

his interpretation, but onely himselfe, or some of his owne opinion. This we see fulfilled in all Heretikes, and Sectaries that now liue: whom it is vnpossible so to conuince by onely Scriptures, but they will alwayes haue some probable shew, whereby to defend themselues and their owne imaginations. M. *Charke* therefore chanting so much vpon this point of only Scriptures, treadeth the path of his fore-fathers, and pleadeth for a priuiledge of ease: which whether we will allow him or no, hee entreth vpon it, of his owne authoritie, and draweth Scripture to euerie deuice of his owne braine, so violently, as a man may take compassion to see it. I shall haue many examples hereafter in this Answere; but yet one, which is the chiefe ground of this his Preface, I cannot omit.

1. *Iohn* 4. After he had proued out of Saint *Iohn*, that we must trie Spirits, and not beleeue euery new Spirit: (which is true:) hee will needs alledge out of the same Apostle, a full and plaine rule (as he tearmeth it) whereby to discerne and trie his and our Spirits. The rule is this: *Euery spirit* 1. *Iohn* 4. *which acknowledgeth Iesus Christ to haue*

come

come in flesh, is of God: and euery spirit which dissolueth Iesus, is not of God, but of Antichrist. Heere now may bee seene what difference there is in exposition of the Scriptures. For the ancient Fathers interpreted this place, (as of it selfe it is most euident) to bee giuen as a rule against the Iewes, which denied Christ to haue taken flesh: Also against *Ebion* and *Cherinthus*, Heretikes, now gone into the world, as fore-runners of Antichrist, and dissoluing Iesus: that is, denying his Godhead; and consequently, denying the Son of God to haue come in flesh. *Martin Luther* interpreteth this place to be vnderstood of M. *Charke* and his fellowes: saying, *That spirit is not of God, but of Antichrist, which dissolueth Christs flesh in the Sacrament.* But to vs Catholikes how can it be by any deuice wrested, who neither deny Christ to haue come in flesh, nor yet do dissolue the name of Iesus, by any doctrine of ours? But yet, marke how M. *Charke* interpreteth this place; and confesse, that he hath a singular grace in abusing Scripture.

Diuersity of interpretations.

Tom. 7. Wittemb. Fol. 414.

M. Charkes grace in interpreting Scripture

Whatsoeuer spirit (saith he) *shall confesse Christ to haue come in flesh as a Prophet, alone*

lone to teach (as Papists doe not, teaching traditions besides the written Word:) also, as a King alone to rule (as Papists doe not, defending the Popes authoritie:) also, as a Priest, alone to sanctifie (as Papists doe not, upholding the Masse:) this spirit is of God, and the other of Antichrist. Is it marueil if these men build what they list vpon Scripture, when they can found so many absurdities vpon one sentence thereof? I would heere aske first, whether Master *Charke* thinketh that we exclude Christ, when we allow Prophets to teach vnder him, Kings to raigne vnder him, Priests to sanctifie vnder him, or no? If he thinke we exclude Christ; hee is to fond to reason against sensible men, knowing not what they hold. But if he thinke we allow Prophets, Kings and Priests, vnder Christ onely, and in his name: how can he call this the spirit of Antichrist? Doe not the Scriptures allow Prophets and teachers vnder Christ in the Church? *Ephes.*4. *Act.* 5? Also Kings and Rulers, (though Puritans would haue none) 1.*Pet.*2. *Act.* 2? Also may not Priests sanctifie by the Word of God, 2.*Tim.*4? How then are these things accounted Anti-

How we ſacrifice Chriſt euery day vpon the Altar, ſeeing he is ſaid to be ſacrificed once for all vpon the Croſſe? And then hee anſwereth it, both fully and largely, in that ſenſe as I haue ſaid before: So that this obiection was a common thing in the Primitiue Church, and commonly anſwered by euery Writer, which M. *Charke* and his fellowes doe make ſo much adoe about now, crying out that we deny the vertue of Chriſts Paſſion, the effects of his offices, and the like. See the ſame anſwered alſo by *Euſebius, lib. 1. Demonſt. Euang. cap. 6. & 10.* And by *Theophilact. in cap. 5. ad Hebr.*

And ſo, hauing anſwered now the ſubſtance of all that which M. *Charke* hath in his Preface, I might heere make an end, but that I haue promiſed to ſhew how we offer him and his fellowes moſt reaſonable meanes of triall, and that they indeed admit none at all. For what is it to name Scripture in words, when all the controuerſie is about ſenſe therof, wherin they admit no iudge but themſelues? If we bring Scripture neuer ſo plaine, yet will they ſhift it off, with ſome impertinent interpretation: And what remedie

The Aduerſaries admitteth no triall.

or

or further triall haue we then? I will giue an example or two for the instruction of the Reader in their proceedings. The most of the ancient Fathers wrote books in praise of Virginity aboue wedlocke, & vsed to proue it by the saying of Christ: Mat. 19. *There be Eunuches which haue gelded themselues for the* kingdome of heauen, he that can take it, let him take it. Also by the 1. Cor. 7. words of Saint *Paul*: *He that ioyneth his virgin in mariage doth well, and hee that ioyneth her not, doth better.* Which words Lib. de vo-tis Monast. in initio. being alledged against *Martin Luther*, who preferred mariage (yea though it were of a vowed Nunne) before virginitie; he answered it thus: That Christ by his words terrified men from virginitie and continence, and Saint *Paul* by this speech did disswade them from the same. Now what could bee replied in this case trow you?

Of S. *Iohn Baptist.* Another example may be touching Saint *Iohn Baptist*: of whom the Scripture saith, first, concerning his place of liuing, Luke 1. & 3. that *he was in the wildernesse vntill the day of his appearing to Israel.* Secondly, touching his apparell: Matth. 3. IOHN *was apparelled with the haires of Camels.* Thirdly, touching

ching his diet: *his meate was locuſts and wilde hony.* Of which three things, the old Fathers of the Primatiue Church did gather a great and ſingular auſteritie of S. *Iohns* life, and doe affirme withall, that Eremites and Monkes, and other religious people did take their paterne of ſtrait liuing from him. For which cauſe Saint *Chryſoſtome*, doth often call S. *Iohn Baptiſt Monachum, & principem vitæ monaſticæ*: *a Monke, and Prince of monaſticall life*: which Proteſtants being not able to abide, doe rage maruellouſly againſt Saint *Chryſoſtome*; condemning him of raſhnes and falſehood, for vſing thoſe tearmes, wherfore they fall to interpret the alledged words of Scripture farre otherewiſe, ſaying: That by the deſert wherein he liued vntill he began to Preach, is vnderſtood nothing elſe, [a] *but his priuate life at home in his fathers owne houſe*. And for his apparell (ſay they) of Camels haire, it was not ſtrange apparell, but vſuall to Mountaine men, [b] that is, *vndulata* (ſaith another:) *Water-chamlet, hanſome and decent, albeit ſomewhat plentiful in that countrie*. And laſtly, touching his diet of Locuſts and wilde hony: it was no hard fare, (ſay

Cent.5.c.6 pag.711.

a *Sarcer. in c.1. Lu. & mag. Cent.1.l.1. cap.20.*

b *Marlorat.in c.3. Matth. Cytræus in c.3. Matth.* COSMIOS. EVPORISTOS, *Ma.Cen.1. l.1.c.4.et 6*

(say they) for the Locusts were Creuises, cast away by the fishers of Iordan, as vncleane by the Law, but eaten of *Iohn*, by the libertie of the Gospel. And the wilde hony was no vnpleasant thing, as the Fathers do imagine: but it was (say *Cossius* & *Strigelius*) that pleasant Manna which Apothecaries vse to keepe in their shops: So that, according to these men, all that austerity of life, which the Scriptures so particularly doe recount, and all antiquitie doth wonder at, in Saint *Iohn Baptist*, commeth but to this; that he was brought vp priuately in his Fathers house, clad in Chamblet, and fedde with Creuisses and sweet Manna. What great hardnesse was this?

In cap. 1. Matth.
In cap. 1. Marc.

A third example may bee about the controuersie of Reall presence in the Sacrament; for which wee bring plaine words of Scripture out of foure diuers places of the new Testament, where the same words are repeated without exposition or alteration: to wit, *Hoc est corpus meum, This is my body*: which words did seeme so plaine and cleare for the Reall presence of Christ in the Sacrament, to al antiquitie, as no man without great of-

Matth. 26. Marc. 14. Luc. 22. 1. Cor. 11.

fence

ſence might doubt thereof, as the words of [a] S. *Ambroſe* are, and as the ſame [b] *Cyril* in another place proueth at large, to aske onely, *quomodo*, how it may be, is the part of an vnbeleeuing Iew: ſeeing God was able (as he ſaith) as well to doe this, as to turne the rod of *Moyſes* into a Serpent. To which purpoſe alſo, holy *Epiphanius* ſaith, That albeit the Hoſt ſeeme to vs of a round forme, and inſenſible: yet whoſoeuer beleeueth it not to be the very true body of Chriſt, ſeeing he hath ſaid it is; *excidit a gratia, & ſalute*, ſuch a one is fallen from grace and ſaluation. And S. *Chryſoſtome* ſaith, Wee muſt not beleeue ſenſe and reaſon in this matter. *Sed quoniam ille dixit, hoc eſt corpus meum, credamus, etiamſi ſenſui abſurdum eſſe videatur*: But becauſe Chriſt hath ſaid, *This is my body*, wee muſt beleeue it, although it ſeeme abſurd to our ſenſe: *Hoc idem corpus cruentatum, lancea vulneratum, & quod in cælum extulit. This is the very ſame body, whoſe blood was ſhed, and which was wounded with the ſpeare, and which hee caried vp with him to heauen.* All which notwithſtanding, our aduerſaries haue found out a new expoſition of theſe words, *This*

a *Catec.4.*
b *Lib.4.in Io.cap.13. in Ancorato.*

Hom.82. in Matt. & 60. ad pop. Antioch.

Hom. 21. in Epiſt. ad Cor.

is my body, affirming, that it must be construed, this is only the signe of my body. For the which construction, as they haue neither Scripture, nor ancient Father for their warrant or example: so agree they not amongst themselues of this exposition. For *Luther* in his time, numbreth vp eight diuers and contrary expositions of Sacramentaries vpon these words, comming from eight diuers spirits of the Diuell, as he affirmeth. And a learned Bishop of our time hath gathered 84. giuen by diuers Sacramentaries vpon the same: So that once go out of the high way, and there is no end of erring.

In confess. Breui. tom. 2. germ. fol. 257. Claud. de Sand. 1. rep. 1. de Euch.

And because I haue heere made mention of Doctor *Luther*, a man by Master *Charkes* opinion, illuminated singularly by the holy Ghost, and compared to *Elias*, by the common phrase of all Protestants: I will repeate heere what he had reuealed to him by his holy spirit, touching this interpretation of M. *Charke* and his fellowes.

The Letter beginneth thus: *Charissimis in Christo amicis & Christianis Argentinæ*

First, hee writeth thus to the Protestants, that is, to the true Christians, as he calleth them, of Argentina: *Hoc differi nec possum, nec volo, si* Coroloſtadius, *&c.*

This

This can I not, nor will deny, but if Coroloſtadius, *or any man elſe, could for this fiue yeares haue perſwaded mee, that there had beene nothing in the Sacrament but bread and wine; he ſhould haue bound me to him by a great good turne. For I haue taken great care and anxietie in diſcuſſing this matter, and haue endeauoured with all my power, and ſinewes ſtretched out, to ridde my ſelfe of the ſame. For I did well ſee, that by this thing I might hurt the Pope more then in any other matter. But I doe ſee my ſelfe captiue, no way being left to eſcape. For the text of the Goſpell is too plaine and ſtrong, and ſuch as cannot eaſily be ouerthrowne by any man, and much leſſe by words and gloſes deuiſed by a phantaſticall head. For I my ſelfe (God forgiue me for it) am too prone to that part, ſo farre forth as I can perceiue the nature of my owne* Adam.

This was an honeſt man in the mean ſpace, which laboured to peruert this Sacramēt thereby to hurt the Pope. *Luthers* Latine words are *ex capite vertiginoſo conflictis.*

Againe, the ſame Prophet in another place, after many moſt deteſtable words vttered againſt M. *Charke* and his partners, ſaith thus: *His ſpiritibus credat doce re veritatem: ſi quem perire delectat. &c. Let him beleeue that theſe ſpirits doe teach the truth, who delighteth to damne himſelfe, whereas indeed they began not their doctrine, but*

Ad Iohan. Haruagium Typographum Argilinenſem: cuius etiam mentionem, vide apud Bibliothecam Geſneri, fol. 501.

but by manifeſt lyes, and now doe defend the ſame onely by lyes, divulging the ſame by corrupting other mens bookes, not vouchſafing to heare the anguiſhes of our conſciences, which crie, and ſay, The words of Chriſt are
[a] *Mat. 26.* *cleare and manifeſt,* [a] *Eate, this is my body.*
And againe in a certain Treatiſe intituled
[b] *Tom. 7. Wittemb. pag. 380.* [b] *Againſt the phanaticall ſpirits of Sacramentaries*; He ſaith, talking of this interpretation of the words: *This is my bodie*: *Age ergo quando adeo ſunt impudentes &c. Go to then ſeeing they are ſo impudent, therfore I will giue them a Lutheran exhortation: accurſed* [c] *be their charitie and concord for euer and euer.* And after comming to the expoſition of the ſaid words, he ſaith thus: *Doctor* Caroloſtad *wreſteth miſerably this pronoune* (*This:*) Swinglius *maketh leane this verbe* (*Is:*) Oecolampadius *tormenteth this word* (*Body:*) *other doe butcher the whole text; and ſome doe crucifie but the halfe thereof; ſo manifeſtly doth the diuell hold vs by the* noſes. And againe in the ſame worke, he hath theſe words; *To expound the words of Chriſt, as the Sacramentaries: do,* (*This is the ſigne of my bodie*) *is ab ſurde an expoſition, as if a man ſhould interprete the Scripture thus. In the beginning*

[c] A Lutheran exhortation.

O pleaſant *Martin.*

ginning God made heauen and earth, that is, *the Cuckowe did eate vp the Titling or hedge Sparrow, together with her bones.* Againe, in Saint IOHN, *And the Word was made flesh*, that is, *a crooked staffe was made a Kyte.* This was the opinion of holy *Luther*, touching our Aduersaries interpretation, or rather euasion, and shift; which I haue alledged somewhat more at large against M. *Charke*, for that hee esteemeth and defendeth the man, as a rare instrument of the holy Ghost. Which if it be true; then woe to Master *Charke* and his compartners, whose spirit is so contrarie to this mans holy illumination. Gen 1. *Curuicam cum ossibus.* Iohn 1.

By this now it appeareth, that the controuersie is not betweene vs, which part prouoketh to Scripture, and which doth not; but (as alwayes it hath bin betwixt Heretikes and Catholikes) which part alledgeth true meaning of Scripture: which thing, according to the counsell of wise *Sisinius* to *Theodosius* the Emperour, we desire to be tried by the judgement of ancient Fathers, indifferent in this matter, for that they liued before our controuersies came in question. But our *Socrat. l. 6 hist. ca. 10*

Aduersaries will allow no exposition but their owne: whereby it is easie to defeate whatsoeuer is brought against them, eyther Scripture or Doctor.

Examples of shifting Scriptures and Doctors.

For example sake, to proue that we may lawfully make vows, and are bound also to performe the same, being made: we alledge the plaine words of the Prophet, *Vouete & reddite Domino* Vow ye, and render your vowes to God. How will the Aduersary auoid this, think you? M. *Fulke* answereth, *This text belongeth onely to the olde Testament*. But what may not be wiped away from vs, that liue vnder the new Testament, by such interpretations? Againe, to proue that there is some state of life of more perfection in Christianity then other, wee alledge the cleare saying of Christ; *Si vis perfectus esse, vade, vende quæ habes, & da pauperibus, & habebis thesaurum in cælo, & veni, sequere me.* If thou wilt be perfect, goe, sell all thou hast and giue to the poore, and thou shalt haue a treasure in heauen, and come, follow me. What answer haue they trow you, to this? M. *Fulke* answereth; *This was spoken onely as a singular triall to that yong man alone, and not to others beside him.*

Against the rock, page 153.

Matth. 19.

Against the rock, page 154.

him. What a deuice is this? May not hee as well ſay alſo, that the other words immediatly going before, were onely ſpoken to this yong man; to wit, *Si vis ad vitam ingredi ſerua mandata: If thou wilt be ſaued, keepe the Commandements*: and ſo deliuer al his Goſpellers from the burden thereof? What difference is there in theſe two ſpeeches of Chriſt, ſeeing they are both ſpoken to that yong man, and both in the ſingular number, as infinite other things of the Goſpell are to other particular perſons, as to the Cananæa, to the Adultereſſe, to *Nichodemus*, to the Centurion, to *Zacheus*, to the blinde, deafe, and others, which notwithſtanding are common to all, in that they touch either life or doctrine.

The like abſurd ſhifts I might repeate in an hundred other points. What can be more plaine then the words of Scripture; *videtis quoniam ex operibus iuſtificatur homo, & non ex fide tantum?* Doe you ſee how that a man is juſtified by workes, and not by Faith onely? But yet it auaileth nothing. Why ſo? they auoid it by interpretation. Saint *Iames* (ſay they) *vnderſtandeth of Iuſtification before men*, Iacob. 2.

D. *Fulke, loco citato.*

and not before God. O poore deuice: Saint *Iames* hath in the same place, (talking of Faith without workes) *Nunquid poterit fides saluare eum?* Can faith without works saue him? Doth S. *Iames* meane heere of saluation before men, or before God? Againe, when S. *Paul* saith, *factores legis iustificabuntur*; the doers of the Law shall be justified: which is the very same thing that S. *Iames* in other words saith, that men shal be justified also by works: Doth S. *Paul* mean before men, or before God? If you say, before men; the text is against you, which hath expressely, *apud Deum*, before God. The like euasion they haue when wee alledge the words of S. *Paul*:

Rom: 2.

1. Cor. 7.

qui matrimonio iungit virginem suam, bene facit, & qui non iungit, melius facit: Hee that joyneth his virgin in mariage doth well, and he that joyneth her not, doth better. Whereof we inferre, that virginitie is more acceptable, and meritorious before God, then mariage, although mariage be holy. No (say our Aduersaries) S. *Paul* meaneth only, that he doth better before men, and in respect of worldly commodities, but not before God. But this is absurd; for they grant the former

mer part of the ſentence (*He that ioyneth his virginne doth well*) to bee vnderſtood before God; for that it is ſaid alſo in other words, *non peccat*, he doth not ſinne; which muſt needs bee vnderſtood in reſpect of God. How then can they deny the ſecond clauſe, (*and hee that ioyneth her not, doth better*) not to be vnderſtood in reſpect of God alſo, and in reſpect of merite and reward in the life to come, eſpecially whereas Chriſt promiſeth the ſame reward to virginitie in another place, where he ſaith, *There be Eunuches which haue gelded themſelues for the* kingdome of heauen, he that can take it, let him take it? Math. 19.

You may ſee now by this little (and I might ſhew by many mo examples) how bootleſſe it is to bring Scripture, whē we agree not vpon the interpretation. What then? ſhall we bring the ancient Fathers and Doctors of the Primatiue Church for the vnderſtanding of Scripture? Shal wee interprete it as they doe? vnderſtand it as they vnderſtand it? No, that our Aduerſaries will not agree vnto, but onely in matters indifferent, and out of controuerſie. Whereſoeuer in matters of

How Proteſtants deny all Fathers.

of conuersie betweene vs and them, the old Fathers doe make against them (as in all points they doe;) there will they deny their exposition. For example: The consent of ancient Fathers (is alledged against M. *Fulke*) attributing superiority to *Peter*, vpon the words of Christ, *Thou art* Peter, *and vpon this rocke will I build my Church*: But he auoideth it very lightly, thus; *It cannot be denied, but diuers of of the ancient Fathers (otherwise godly and learned) were deceiued in opinion of* Peters *prerogatiue.* Saint. *Ambrose, Ierome, Chrysostome, Cyril,* and *Theodoret,* are alledged for expounding a peece of Scripture against M. *Fulke, Ioh.* 5. about Antichrist. How doth he shift it? thus; *I answere, they haue no ground of this exposition.* S. *Ierom,* with al the Ecclesiastical Writers are alledged for interpreting of the words of *Daniel,* Chap. 7. against the Protestants: M. *Fulke, I answere, that neither* Ierome, *nor any Ecclesiasticall Writer whom hee followeth, hath any direction out of the Scripture for this interpretation.* S. *Austen* is alledged for interpreting *Dauids* words; *He hath placed his Tabernacle in the Sunne;* of the visibility of the Church. *Fulke, Augustine*

Matth. 16.

Against the rock. page 242.

Against the rock page 291.

Ibidem.

Psal. 14.

guſtine doth wrongfully interpret this place. Saint *Ambroſe*, *Ephraim* and *Bede*, are alledged for interpretation of certain Scriptures. *Fulke*, *Gods word is ſo pitifully wreſted by them, as euery man may ſee the holy Ghoſt neuer meant any ſuch thing.* S. *Chryſoſtome* is alledged for certaine interpretations of Scripture. *Fulke*, *Hee alledgeth indeed Scripture, but he applieth it madly; and yet he often applieth it to the ſame purpoſe: alas good man.* The conſent of Fathers is alledged for interpretation of certaine places of Scripture, of the prefiguration of the Croſſe of Chriſt. *Fulke*, *The Fathers doe rather dally in trifeling allegories, then ſoundly proue that the Croſſe was prefigured in thoſe places.*

Againſt the forteſſe, page 52. Againſt Purg. page 262. Againſt Purg. page 237. Againſt the croſſe page 146.

I might here make vp a great volume, if I would proſecute this argument, to ſhew how theſe new Doctors doe contemne and reject all authority, antiquity, wit, learning, ſanctity of our forefathers, and of all men (in effect) that euer liued beſide themſelues; yea, of their owne new Doctors & Maſters alſo, when they come to be contrary to any new deuice, or later fanſie of theirs. This is euident in LVTHER, rejected by his of-ſpring about

How Proteſtants reiect the interpretation of their owne Writers. LVTHER

about the Reall presence, number of Sacraments, Imakes, bookes of the Bible, order of Seruice, and the like. Also in CALVIN CALVINS rejected about the head of the Church in England, and about all the gouernment thereof in Geneua. And I could alledge heere diuers examples, where hee and BEZA both are rejected by name in diuers points, both of Puritans and Protestants in England, when they differ from them. But that this Preface would grow to be too long. Wherefore I may perhaps (if this booke come not otherwise to bee too great) adde a short Table or Appendix in the end, to shew by examples, the vnconstant dealings of our Aduersaries herein, and that in very deede, when all is done and said that may bee, and all excuses made that can bee deuised; the very conclusion is that, onely that must be taken for truth, which pleaseth them last of all to agree vpon; and their bare words must be the proofe thereof. For those bookes onely be Scripture in the Bible which they appoint: and in those bookes, that onely is the true sense which they giue out: the Fathers erred in all things where they differ

The final conclusion of Protestants for triall.

differ from them: the new Doctors, (as LVTHER, CALVINE, and the reſt) ſaw ſo much onely, of the truth, as they agree with them, and no further. This is the ſaying of our Aduerſaries; this is the ſaying of all the other Sectaries of our time: this hath beene the ſaying of all Heretikes from the beginning; and this muſt needes be the ſaying of all Heretikes for the time to come. For except they take this way, it is vnpoſſible to ſtand or encreaſe againſt the Church. And by this way a man may beginne what Hereſie hee will to morrow next, and defend it againſt all the learning, witte, and truth of Chriſtendome. Adioyne now to this, that our Aduerſaries (notwithſtanding all requeſt, ſute, offer, or humble petition that wee can make) will come to no publike diſputation, or other indifferent and lawful judgement: but doe perſecute, impriſon, torment, and ſlaughter them which offer the ſame: and then let the Reader judge whether they deſire and offer juſt triall or no, as Maſter *Charke* affirmeth.

Now for our parts (as I haue ſaid) we offer vnto them, all the beſt, ſureſt, and eaſieſt

The varietie of triall, that Catholikes doe offer.

easiest meanes that possibly can be deuised, or that euer were vsed in Gods Church for triall of truth, or discouering of Heresie. For, as for the bookes of Scripture, seeing we must receiue them vpon the credit and authoritie of the ancient Church: we are content to accept for canonicall, and allow those, and none other, which antiquitie in Christendome hath agreed vpon. Next, for the contents of Scripture; if our Aduersaries wil stand vpon expresse and plaine words hereof, we are content to agree thereunto, and we must needs be farre superiours therein. For what one expresse plaine text haue they in any one point or article against vs, which wee doe not acknowledge literally as they doe, and as the words doe lie? But wee haue against them infinite, which they cannot admi without glosses, and fond interpretatio of their owne. For example sake, w haue it expresly said to *Peter* (that sig fieth a rocke) *vpon this rocke will I bu my Church*, MATTH. 16. they haue where the contrary in plaine Scriptur We haue expressely (touching the Ap stles) *He that is great among you, let him*

1. Books of Scripture

2. Expresse words.

Supremacie. HEGOVMENOS.

made as the yonger, *Luke* 22. They haue no where, there is none greater then other among you. We haue expreſly, *This is my body*, *Mat.* 26. You haue no where, this is the ſigne of my body. Wee haue expreſly, *The bread which I will giue you is my fleſh*, *Ioh.* 6. They haue no where, it is but the ſigne of my fleſh. Wee haue expreſly, *A man is iuſtified by workes, and not by faith only*, *Iac.* 2. They haue no where, a man is juſtified by faith alone: No, nor that hee is juſtified by faith without workes, talking of workes that follow faith, whereof onely our controuerſie is. we haue expreſſely, *Whoſe ſinnes ye forgiue, are forgiuen: whoſe ſinnes yee retaine, they are retained*, *Ioh.* 20. They haue no where, that Prieſts cannot forgiue or retaine ſinnes in earth. We haue expreſſely, *The doers of the Law ſhall bee iuſtified*, *Rom.* 2. They haue no where, that the Law required at Chriſtians hands is impoſſible, or, that the doing thereof juſtifieth not Chriſtians. We haue expreſſely, *Vow yee, and render your vowes*, *Pſal.* 75. They haue no where, vow yee not: or, if you haue vowed, breake your vowes. We haue expreſly, *Keepe the traditions which yee haue learned*, &c.

Real preſence.

Iuſtification.

Abſolution.

Vowes.

Traditi-

learned, either by word or epistle, 1. *Thess.* 2. They haue no where, the Apostles left no traditions to the Church vnwritten.

Commandements. We haue expresly, *If thou wilt enter into life, keepe the Commandements*: and (when he said he did that already) *If thou wilt be perfect, goe and sell all thou hast, and giue to the poore, and follow mee.* They haue no where, that either the Commandements cannot be kept, or that we are not bound vnto them, or that there is no degree of life, one perfecter then another. We haue

Workes. expresly, *Worke your owne saluation with feare and trembling, Phil.* 2. They haue no where, either that a man can worke nothing towards his owne saluation, being holpen with the grace of God; or that a man should make it of his beleefe, that hee shall bee saued without all doubt or feare. We haue expresly, *Do yee the worthy fruits of Penance, Luke* 3. They haue

Penance. no where, that faith onely is sufficient without all satisfaction, and all other workes of Penance on our parte. Wee haue expresly, *That euery man shall be saued according to his workes, Apoc.* 20. They haue no where, that men shall bee judged only according to their faith. We haue

haue expreſly, *That there remaineth a re-*
tribution, ſtipend, and pay to euery good
worke in heauen, *Marke* 9. 1. *Cor.* 3. *Apo.*
22. *Pſal.* 118. They haue no where, that
good workes done in Chriſt, doe merite
nothing. We haue expreſly, *It is a holy* Prayer
cogitation to pray for the dead, 2. *Mac.* 12. for the
They haue no where, it is ſuperſtition or dead.
vnlawfull to doe the ſame. Wee haue an
expreſſe example *of a holy man that offe-* Sacrifice
red ſacrifice for the dead, 2. *Maccab.* 12. for the
They haue no example of any good man dead.
that euer reprehended it. Wee haue ex-
preſly, that the affliction, which *Daniel* Voluntā-
vſed vpon his body, was acceptable in ry corpo-
the ſight of God, *Dan.* 10. They haue rall affli-
no where, that ſuch voluntary corporall ctions.
afflictons are in vaine. We haue expreſ-
ly, that an Angel did preſent *Tobias* good Almes.
workes, and almes deeds before God,
Tob. 12. They haue no where, that An-
gels cannot, or doe not the ſame. Wee
reade expreſly, that *Ieremias* the Prophet Prayer of
after he was dead prayed for the people Saints.
of Iſrael, 2. *Macch.* 15. They haue no
where the contrary to this. I leaue many
things more that I might repeare. But
this is enough (for example ſake) to

proue, that albeit our Aduersaries doe vaunt of Scripture; yet when it commeth to expresse words, they haue no text against vs in lieu of so many as I heere repeated against them: nor can they shew, that wee are driuen to deny any one booke of the Bible, nor to glose vpon the plaine words of any one plaine place of Scripture, as they are enforced to doe.

3 Necessary collections vpon Scripture.

But now if they will not stand onely to plaine and expresse words of Scripture, but also (as indeede they must) to necessary collections made and inserted of Scripture: then must we referre our selues to the ancient Primatiue Church, for this meaning of Gods word. For it is lik they knew it beſt, for that they liued nearer to the Writers thereof (then wee doe) who could well declare vnto them, what was the meaning of the same. And then our Aduersaries well know, how the ancient Fathers do ground Purgatory, Prayer to Saints, Sacrifice of the Altar, vse of the Crosse, and other like points of our Religion (besides Tradition) vpon the authoritie of Scriptures, also expounded according to their meaning:

ning: albeit our Aduerſaries deny the ſame to be well expounded.

If our Aduerſaries will yet goe further for the triall of our Spirits: we are well content, and wee refuſe none that euer antiquity vſed, for the triall of a Catholike and Heretical Spirit. The olde Heretikes, *Samoſatenus*, *Arrius*, *Macedonius*, *Neſtorius* and *Eutiches*, were tried and condemned by the Councels of Antioche, Nice, Conſtantinople, and Chalcedon; and other Heretikes by other Councels ſince. Wee are content to referre our ſelues to al the Chriſtian Councels that euer haue bin ſince Chriſt died. And all men know that the laſt moſt learned, godly, and generall Councell of Trent was gathered for that purpoſe, and offered all ſafe-conduct to our Aduerſaries to come thither to triall; but they refuſed it. 4 Councels.

Beſides this, the ancient Fathers haue vſed diuers times, diuers other meanes of triall. As firſt, by referring the matter to the triall of olde Doctors, which liued before the Controuerſies beganne. This meane vſed Saint *Auguſtine* againſt *Iulian* the Pelagian, and produceth the 5 Doctors of the old Church. *Lib. 1. cont. Iulian. c. 2.*

consent of Fathers, both of the East, and of the West Church vntill his time: and there asketh him, who he is that dareth to oppose himselfe to the credit of these men; to call them blinde; to say they were deceiued; whereas they were the very lights of the Citie of God? The like way did *Theodosius* the Emperour take by the counsell of *Sisinius*, and suggestion of *Nectarius*, to bring the Arrians heresie to some end, as *Socrates* writeth. And *Epiphanius* saith, this is enough to say against all Heresies: *Ecclesia Catholica hac non docuit: Sancti patres hac minime receperunt.* The Catholike Church hath not taught this, the holy Fathers haue not admitted this. Now, how our Aduersaries doe flie this meanes of triall, they are not ashamed to confesse it openly.

Socr. l. 5. hist. ca. 10.

Lib. 2. contra Hæres.

6 The Catholike Church.

Another way is to consider which is the Catholike or Vniuersall Church, or great multitude of Christians, out of which the one part first departed. This way vsed Saint *Augustine* against diuers Heretikes, as namely, against the Manachees, when he saith, *Multa sunt quæ in Catholica ecclesia gremio me iustissime teneant: tenuit*

Cont. ep. fundam. cap. 4.

tenet conſenſio populorum atque gentium, & tenet ipſum Catholicæ nomen: There are many things, which vpon good cauſe doe hold me in the lappe of the Catholike Church; for the very conſent of people and nations doth hold me. And *Vincentius Lirinenſis*, liuing about the ſame time, writeth to the ſame effect againſt Hereſies. *In ipſa Catholica Eccleſia magnopere curandum eſt, vt id teneamus quod vbique, quod ſemper, quod ab omnibus creditum, &c. Sed hoc ita demum fit, ſi ſequamur vniuerſitatem, antiquitatem, conſenſionem. Sequemur autem vniuerſitatem hoc modo: ſi hanc vnam fidem veram eſſe fateamur, quam tota per orbem terrarum confitetur Eccleſia: Antiquitatem vero ita, ſi ab his nullatenus ſenſibus reſedamus, quos, ſanctos maiores ac patres noſtros celebraſſe manifeſtum eſt: Conſenſionem quoq; itidem, ſi in ipſa vetuſtate, omnium vel certe pene omnium ſacerdotum & magiſtrorum definitiones ſententiaſque ſectemur.* We muſt greatly take heede, in the Catholike Church, to hold that which hath been beleeued in euery place, alwayes, and of all Chriſtians, &c. And this wee ſhall doe, if in our beleefe wee follow vni-

In his booke againſt the prophane innouations of all Hereſies.

" vniuerſalitie, antiquitie, and conſent.

Vniuerſalitie. " Wee ſhall follow vniuerſalitie, if we " confeſſe that onely faith to be true, " which the Church ſpred ouer all the " world doth confeſſe: we ſhall follow

Antiquitie. " antiquitie, if we depart not from that " meaning and ſenſe of Scripture, which " is euident that our forefathers and an- " ceſtors haue held: we ſhall follow con-

Conſent, " ſent, if we embrace the definitions and " opinions either of all, or of the moſt " part of Prieſts & teachers in antiquity.

The like way doth S. *Ierome* take againſt the Luciferians: and other Fathers againſt other heretikes. And how quickely our Aduerſaries Spirit were tried by this way of Antiquity, Vniuerſalitie, and Conſent, all men that haue vnderſtanding may judge.

7 Succeſſion of Popes. Another way there is alſo, and much vſed by the Fathers againſt Heretikes: and, that is, to proue their Religion by the ſucceſſion of Biſhops in the See of Rome: wherin the Succeſſor alwaies teaching the doctrine of his Predeceſſor, it muſt needs be a ſtrong argument to proue the diſcent and continuance of one and the ſame faith from the Apoſtles time.

This

This argument vseth S. *Augustine* in the place before alledged: *Tenet ab ipsa sede Petri Apostoli (cui pascendas oues post resurrectionem dominus commendauit) vsque ad praesentem episcopatum successio sacerdotum.* The succession of Priests in the Church of Rome, euen from the Chaire of *Peter* (vnto whom our Lord, after his resurrection, commended his sheep to be fed) vnto this Bishoprick that now is, doth hold me in the Catholike church. Contr. ep. fundam. cap. 4. Iohn 21.

the same way of triall he vseth, and much more at large, in his hundred threescore and fift Epistle, where he reckoneth vp al the Bishops of Rome from *Peter* vnto *Anastasius* (which was Bishop in his time) and thinketh this a good proofe against the Donatists, that none of those held or fauoured their opinion. The like way of triall vsed *Optatus Melesitanus* against the same Donatists, before S. *Augustine*, reckoning vp al the Bishops of Rome, vntill *Siricius*, that sate in his time. The same way of triall vsed holy *Irenaeus*, before either of these men, against the Heretikes of his time, reckoning vp all the Bishops of Rome, vntill ELEVTHERIVS that held the See in his time, *adding that by this succession,* Li. 2. cont. Donatist. Li. 3. cont. haeres. c. 3.

succession, hee did confound the pride of all Heretikes that durst to teach otherwise then this See had held. And after, concluding thus, *est plenissima hæc ostensio, vnam & eandem vinificatricem fidem esse, quæ in Ecclesia ab Apostolis vsque nunc sit conservata & tradita in veritate.* This is a most full "proofe, that one and the selfe-same "quickening faith, hath been deliuered "in truth, and commended from the A-"postles vnto this day. But now this way of triall I know our Aduersaries will not admit.

Infection with old Heresies.

8 Another way of triall, is to examine what part doth hold any old condemned Heresie. For as an Heretike hauing once lost the habit of Faith giuen him in Baptisme, is easily mooued to cope with any Heresie, new or olde, that commeth in his way, and serueth his turne: so most certaine it is, that the true Catholike Church can neuer admitte or defend any Heresie; for otherwise shee could not be the pillar of truth. And we beleeue with holy *Athanasius* in his Creed, *That hee which holdeth not the Faith wholy in all points, shall perish eternally*, howsoeuer our Aduersaries doe salue the matter in

1. Tim. 3.

their

their Prophets, *Berengarius*, *Huſſe*, *Wiclliffe*, and *Luther*, whom they ſay to haue been holy men, and yet to haue erred in diuers points of Faith, and to haue held their errors obſtinatly to the day of their death. But we beleeue the contrary, as I haue ſaid. And therefore, whoſoeuer could ſhew but one confeſſed Hereſie to be defended by our Church, there needed no more diſputation about the matter.

Marke this gentle Reader.

But now for the right vſe of this way of triall, there be two conditions to bee obſerued of his part, which will obiect an old hereſie to another. The firſt is, that the partie do indeed hold that thing which he obiecteth, and not a certaine likelihood of it. For that were to ſlander, and not to obiect. As when our Aduerſaries doe obiect to vs the Hereſie of *Pelagius*, about Free-will, it is a meere ſlander. For we hold that mans will being preuented and holpen with the grace of God, may worke well: but hee held that it could doe the ſame by the power and force of nature, without the helpe of Gods grace, as Saint *Auguſtine* proueth at large in his Booke of Free-will. The like injurie they doe vs, in many other

Two conditions.

Iniurious dealing of our Aduerſaries.

things,

things, which they obiect against vs: as the heresie of those which did sacrifice to our Lady, and the like, which wee doe not. The second condition is, that the Heresie obiected be indeed such as was accounted and condemned for an heresie in the Primatiue Church, and not onely that an Heretike held it. For Heretikes doe hold diuers truthes alwaies together with falsehood. And for lacke of this condition doe our Aduersaries often abuse the simple people. As M. *Fulk* oftentimes saith: prayer for the dead is an heresie, because the Mountanists (which were Heretikes) held it. But let him proue that euer this was accounted one of *Montanus* his heresies, and then hee prooueth somewhat. But that he can neuer do: for he granteth, *Augustine*, *Ambrose*, *Chrysostome*, *Ierome*, and others, to haue vsed prayers for the dead, who notwithstanding were great enemies to *Montanus*, and all his errors. Wherefore this is a very malitious kind of abusing people. And I heere say againe, that let him and all the Protestants in the world proue, that wee do hold indeed, but any one thing, which was accounted an heresie in the Primitiue

tiue Church, and we will grant that wee are not the Catholike Church, but that in all other things we erre besides.

But wee in charging them with heresies doe obserue alwaies the foresaid two conditions. As for example, we charge them with the opinion of Arrius, which denied prayer for the dead. And that they hold this very same opinion, they will not deny: And that it was accounted an heresie in the Primatiue Church: we alledge for witnesses, S. *Augustine* and *Epiphanius*. How doe they auoid this? No way, but by saying that *Augustine* and *Epiphanius* were deceiued, in recording that for an Herely, which was none: for that is M. *Fulkes* answere: which is to condemne all that age: for that those holy Fathers wrote downe heresies as they were taken in those daies by the Church. The like we doe about *Vigilantius*, whose opinions were (among others) that Saints were not to bee prayed to, nor their reliques to be honored. Now that the Protestants hold this, no man doubteth: And that this was accounted heresie in the Primatiue Church, we cite S. *Ierome* for a witnesse which wrote against him. What

Protestants do hold old heresies.

Aug. l. de hæres. ad quod vult. hæres. 53. Epiphan. hæres. 75. Against *Bristowes* Motiues. pag. 15.

Lib. cont. vigilantium.

shift is there heere? None, but to deface S. *Ierom*, and commend *Vigilantius*, and to deny it to be an Heresie: for so doth M. *Fulke*, saying further, that IEROME *rather raileth then reasoneth, and that* VIGILANTIUS *was a good man, and his opinion sound.* The like order we take in a number of other old hereticall points, which we charge them withall: as may be seene in the Tables and books set out of this matter. Now if our Aduersaries could bring vs to any such confession of Heresie, the matter were ended. But they cannot, and therefore I know they will neuer admit this way of triall.

Against the Motiues. pa. 54.

9 The maners of old Heretikes.

The last way of triall (whereof I will speake at this time) is to consider the maners of olde Heretikes, and to compare the same with ours. And heere I would haue also the former two conditions obserued: To wit, that wee consider such qualities onely, as were accounted hereticall in them: that is, proper to Heretikes: and to examine them truely without partiall affection in our selues. For example, Saint *Augustine* doth note it as an hereticall property in the Donatists to hate the See of Rome, and to call it *Cathedram*

Lib. 2. contra lit. Petil. cap. 51.

thcaram peſtilentiæ, the Chaire of peſtilence. Doth this agree to Proteſtants, or to vs? As alſo the defaming of the ſaid See, for the euill pretended life of ſome particular men? As likewiſe he noteth it as an hereticall tricke in them, to perſwade the people that the viſible Church had erred, & oppreſſed the true Church, baniſhing her frõ the ſight of the world. Doe not our Aduerſaries ſay the very ſame? Alſo he noteth the ſame Heretikes *for hating & condemning the life of Monkes, as alſo for drawing Nuns out of their Cloyſters, and ioyning themſelues with the ſame in pretended wedlocke.* Finally, he noteth it as hereticall in the Arrians, to appeale from traditions to onely Scripture. Now before Saint *Auguſtine*, *Optatus* noted it as hereticall in the Donatiſts, *to breake Altars wherevpon the body and blond of Chriſt were kept*, as the words of *Optatus* are. And about the ſame time *Victor Vticenſis* wrote his ſtorie againſt the Vandal Heretikes: where hee ſetteth forth moſt liuely the ſtate of our time, by the manners and behauiours of thoſe Heretikes, in breaking Chalices: prophaning of holy Chriſme, ſpoiling of Church-veſtiments,

Deunitate eccleſiæ, cap.12. Lib.3.contit. peti. cap.4.

Lib.2.c.9. contr. epiſt. parm. & ep.169.ad Euſeb. Lib.1.cont. Maximinum.

Lib.6.con. Donat.

Victor de perſecutione Vandalica.

ments, throwing the blessed Sacrament of the Altar on the ground, with other most horrible abuses to the same, not to be repeated: in prohibiting Masse to bee said by edicts and proclamation, and a hundred things moe: which are the very exercises of our aduersaries now. The like things in many points doth S. *Basil* obiect as Sacrilegious against *Iulian* the Apostata and his followers: wherefore I thinke our Aduersaries will not admit this way of triall no more then the former.

Orat. 1. & 2. in Iulianum.

But we are content to admit these, and all other whatsoeuer, for the triall of our spirits. And for proofe thereof, wee appeale still to publike disputation, or to any other indifferent way of trial that our Aduersaries dare afford vs. Neither doe the late examples of Master *Campian* and M. *Sherwin* (made away by death and torments, for that they were forward in making and maintaining this offer) any thing discourage, or terrifie vs. For as God of his mercie gaue them grace and constancie to yeeld their liues most joyfully in that cause, which dependeth not of man, but of himselfe: so hath he giuen

The death of M. *Campian* and M. *Sherwin.*

the

the ſame deſire to many a one beſide them; and will (I truſt) giue ſtrength of performance, when it ſhall pleaſe his wiſdome to appoint the time.

The reſt in your two Prefaces requireth no anſwere (M. *Charke*) being only ſpeech without proofe, and words without reaſon. And that you thinke ſo magnificently of your cauſe, and ſo baſely of ours, I pardon it eaſily; for I know the diſeaſe of all Heretikes to be pride. Ask the pooreſt Sectary of our time, and he will vaunt the ſame of his cauſe, that you doe of yours. And *Iulian* the Pelagian vſed the ſame contemptuous ſpeech againſt Saint *Auguſtine*, and his cauſe: but that holy man well proueth, that all Hereſie is beggery (though it beare a ſway in ſome corners for a time:) and that only the Catholike cauſe is honorable indeed, hauing all the pillars of Chriſt his Church, and the honourable of the Citie of God, to ſtand with it. And if he might ſay ſo then, bringing forth *Irenæus*, *Cyprian*, *Ierome*, *Ambroſe*, and *Baſil*, for his proofes: we may much more ſay ſo now, hauing the pith of almoſt twelue hundred years ſince to ſtand with

To the reſt of the Preface.

Vide Aug. lib 2. cont. Iul. cap. 2.

The maieſtie of the Catholike cauſe.

vs: no one man of credite euer opening his mouth against vs, vntill within these threescore yeares, a run-agate Frier began the dance; which notwithstanding impugneth as much you as vs: you being (according to the nature and president of all former Heresies) diuided most hatefully in your owne bowels. And what a poore faction you are, I meane your partie Protestant, together with all the rabblement of Sectaries now liuing, in respect of the Maiesty of Christendome besides: all men do see, but onely you; who sitting at home in your Parsonage by the fire, doe imagine the credit of your cause abroad, by the authoritie you beare in that Parish alone.

Wherefore, to leaue this, and to come at length to the Censure it selfe: I will put downe the very words thereof at large, for perspicuitie sake, and for auoiding many long and tedious repetitions of former speeches, which otherwise of necessitie must haue beene made, for the vnderstanding of that, which hath been already written: for want whereof also (if it were not of purpose) I see your Reply to be so obscure and dark (M. *Charke*)

as

as had it not beene by the helpe of the Cenſure it ſelfe, which I compared with it, I could hardly haue geſſed at your meaning in many places. Which helpe, ſeeing you know that many which might reade your booke, could not haue; it ſeemeth you meant not to be vnderſtood of all, but to creepe away vnder the bare name and ſhadow of a Reply, without ſuffering them to know what your Aduerſarie had ſaid againſt you. But now I hope by putting downe the Cenſure it ſelfe, all things ſhall be made cleare, and as well that, as your Reply, and my Defence ſhall appeare effectually. And although I meane to vſe as great breuitie, as my poore wit can reach vnto: yet truſt I to omit nothing of ſubſtance, which you ſay: nor to let it paſſe without due examination.

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AN APPENDIX TO THE *PRECEDENT TREATISE*,

containing two Arguments; pro-
uing Proteſtants not to haue
the holy Spirit of
GOD.

THE FIRST ARGVMENT.

If Proteſtants Spirit were the true Spirit of God, it would haue the properties thereof.
But it hath not.
Ergo, *It is not the true Spirit of God.*

FIRST, it is certaine that the Spirit of God inclineth men to humilitie, modeſtie, concord, and vnitie, &c. but this Proteſtant Spirit (as experience of all time, ſince it came into the world teacheth) hath ordinarily wrought in men, quite contrary effects, to wit, Pride, Immodeſtie, Diſcord, and Diſunitie, &c. I will exemplifie in one of their principall men, who was ſpecially inſpired, and

Coloſ.3.12. Phil.2.1,2. 1.Cor.1. 10.

Quæ maior superbia, &c.

had the first fruits of this their Spirit. By which example one may gesse what is to be thought of the rest, proportionably, according as they doe, more or lesse, participate of the same Spirit.

What greater pride is there, then that one man should preter his iudgement before the whole Congregation, as though hee alone had the Spirit of God? D. Ber ser. 3. de R. sur. Luth. to. 2. Ien. Germ. fol. 5: 3. b. & 79. to. 3. fol. 341. a. tom. 4. fol. 136. a & 280. a tom. 5. fol. 398. a b. See Vlenberge his Booke called *Graues & iustæ causæ: in causa*, 7. & 8.

What intollerable pride was in *Martin Luther*, the first inspired Protestant Prophet, may bee easily seene. First, in that he being but one pettie Doctor, preferred his judgement of the sense of Scripture, before a thousand *Augustines*, a thousand *Cyprians*, and against the whole streame of ancient and present Doctors of the Catholike Church. Secondly, in his impudent boasting of his owne selfe, in calling himselfe *a faithfull Prophet*, an *Apostle*, an *Euangelist*, a *liuing Saint*; and saying, that he learned not his doctrine of men, but of our Lord Iesus. Thirdly, in his very manner of speeches, set down by *Zuinglius*, in a certain book, where (hauing described, as it were, a picture of *Luther* in his anger, running vp and downe, sparkling with his eyes, breathing out smoake and fire, vomiting out reuiling words) hee setteth downe some

some of these his words; as *Swermer, Diuell, Knane, Heretike, Theefe, Seditious, Hypocrite, Trots, Bots, Plots, Pils,* and such like.

As for the immodestie of this man, his owne writings will beare witnesse; in which hee vttereth such outragious and [a] scurrillous reuiling words, as I am ashamed to set downe, not onely against Ecclesiasticall persons, but euen against Temporall Princes, and among other against our King *Henry* the eight.

[a] *In libello Latino contra Regem Angliæ.*

See the Defence of the Censure, page 15. where among other his words these are related: I doe denounce (saith he) "the sentence of damnation: This mad buggish *Thomist*; miserable Booke-maker; a god lately borne in England; I say plainly, this *Harry* lyeth manifestly, and sheweth himselfe a most light Scurrill: Of this crime doe I *Luther* accuse this poysoned *Thomist*; I talke with a lying Scurrill, couered with the Titles of a King; a *Thomisticall* braine, a clowniſh wit; a dokish head; a Bugge and Hypocrite of the *Thomists*; most wicked, foolish, and impudent Harry, &c.

Lib. contr. Regem Ang. hom. 2. Wittemb.

"*Fol.* 334.

"*Fol.* 335.

"*Fol.* 337.

The

The diſcord and diſunitie of Proteſtants is moſt apparant to the world; yet to exemplifie it in LVTHER; it is knowne, that hee doth not onely differ from *Zuinglius*, *Caluine*, and other Proteſtant Doctors, but alſo from himſelfe, ſuch being the nature of the Spirit of diſſention, that it doth not ſuffer a man to agree, neither with others, nor with himſelfe.

See *Iodocus Cocc. tom. 10. Theſaur. lib. 8.*

This diſcord, Proteſtants themſelues cannot deny, but to couer this skar, firſt they ſay, that theſe diſſentions are onely light Schoole-skirmiſhes; and this alſo about ſmall matters; or at leaſt not in any fundamentall point. Secondly, they ſay, the like hath beene alwayes, euen among the ancient Fathers, and are now among vs Catholikes.

See *Vlenberg. cauſa 9. & 10.*

To ſtoppe theſe two ſtarting holes, I can ſhew that theſe their diſſentions, are neyther ſo light in the matter, nor ſo ſleight in the manner, as they would make men beleeue. For proofe whereof, I call to witneſſe their virulent bookes, in which they condemne one another of damnable errour and hereſie, in chiefe poynts and articles of Faith. And where-

See *Caluino Turciſmo, l. 3.*

as

as they would gladly make the holy Fathers, and vs, partakers of the like dissentions; they will neuer bee able to prooue, that eyther the ancient Fathers, or wee, in our Schoole-questions, condemne one another of damnable heresie, or that in any article of Faith, there is any varietie of beleefe among vs. Besides, if there should happen any varietie of opinions among vs, about matters of Faith, we haue a certaine rule and meanes to compose and end controuersies; to wit, the sentence of the chiefe Pastor, either alone, or with a Generall Councell; which rule and meanes, Protestants want. *Iodocus Coccius, tom. 10. lib. 8. Protest. Apology.*

Another propertie of the Spirit of God, is, that it teacheth men the certaine and infallible truth; and neuer deceiueth any, by teaching any thing that is false; being therefore, worthily called the Spirit of Truth. But the Protestant Spirit, sometimes teacheth false. For euery particular pure Protestant, hath in him his Spirit, by which hee is taught what to beleeue in matters of Faith; and yet since one is taught, by this their Spirit, to hold and beleeue, in matters *Ioh. 16. 13.*

of

of Faith, quite contrary to other Proteſtants: yea ſometimes, quite contrary to their owne ſelues, it followeth that this Spirit, ſometimes teacheth falſe, in regard contrary doctrines cannot be all true.

If my Aduerſaries ſhall ſay, that this Spirit is infallible, and teacheth alwayes the truth, when men that haue it, reade and follow the Scriptures, and not their owne deuices, or phantaſies. I aske firſt, whether the Spirit of Proteſtants, doth neuer teach infallibly true, but when the men that haue it, reade Scriptures, and judge, according to that they finde written in them? If ſo: what ſhall we ſay, of that inward teſtification of the Spirit, by which they ſay, they know the Scriptures themſelues to be diuine? Since it is no where written in Scripture; that theſe, and onely theſe bookes, which they call Canonicall, be diuine Scripture. Secondly, if the Proteſtant Spirit teacheth alwayes infallibly true, when the men that haue it, reade the Scriptures, and judge according to that they finde written in them: how chance *Lutherans* and *Caluiniſts* agree not, for example, in the Controuerſie of the Reall preſence? They both

both haue the Protestant Spirit; and, by it they both are (as they thinke) assured, in whatsoeuer they beleeue, as matter of Faith; and both of them do, in this Controuersie, reade the Scripture, conferre, places, and vse all other diligence, in their judgement requisite, to make true judgement; and yet they hold quite contrarie one to the other, in this important matter of Faith, only as they suppose out of, and according to Scripture; therefore the Protestant Spirit, euen when men that haue it, reade and (after their manner) follow the Scriptures, teacheth contraries; and consequently teacheth sometime false; since contrary doctrines cannot both be true.

Thirdly, how, or by what signes shall one be infallibly sure, when hee followeth the Scriptures; that thereby he may be assured, when hee is infallibly taught by the Spirit? For to say that we are infallibly taught by the Spirit, when wee follow the Scripture, auaileth little, to breed certaintie of any doctrine. If there be no meanes to assure vs, when we follow the Scripture, since the nature of our vnderstanding is such, that it cannot bee

assured

assured of a thing, depending vpon the fulfilling of a condition, vnlesse there bee some means, by which it may be assuredly knowne, when the condition is fulfilled. To reade, and to conferre places of Scripture, and to vse other diligence, is not sufficient to assure one, that hee followeth the Scripture; since diuers holding contrarie doctrines, doe all this, and yet get not this assurance.

To run to the testimony of the Protestant Spirit (besides that it is a circle) cannot giue absolute assurance, since among those that haue this Spirit, some do think they haue as good assurance, by the testimony of it, for their opinion, as others thinke they haue for theirs. And no more reason (at least sometimes) can be alledged by one, why his inward testification should bee held to proceed from the true Spirit of God, then may be alledged on the contrary part by others. For to say they are assured that their inward testification proceedeth frō the Spirit of God, because it is the true Spirit, and because it is conformable to Scripture; is absurdly to beg the question, giuing that for a reason, which their Aduersarie will require chiefely

chiefely to be proued; or giddily to run the round, prouing the testification of their Spirit to be conformable to a place of Scripture, because it is the testification of the Spirit of God: and againe, prouing it to be the testification of the Spirit of God, because it is conformable to that same place of Scripture.

THE SECOND ARGVMENT.

If the Protestants Spirit were the true Spirit of God; then doubtlesse it would agree with the Spirit which was in them, whom themselues grant to haue had the Spirit of God.

But it doth not agree with the Spirit, which was in them, whom themselues will grant, to haue had the Spirit of God.

Ergo, *It is not the true Spirit of God.*

FIRST, they will grant (I hope) that the Spirit of God was in the Apostles, and in their Successours, the ancient Fathers of the first fiue hundred, or sixe hundred yeares. But the Protestant Spirit

rit is not like the Spirit of the Apoſtles, or ancient Fathers; neither in matters beleeued, nor in the maner which they vſed, both firſt to breed, and after to continue, certainty, & vnity of beliefe among Chriſtians. As concerning matters beleeued, I might alledge ſo many differences, as there are ſeuerall Controuerſies betwixt Proteſtants & vs. But becauſe this would be too tedious, I refer the Reader to that which is ſhewed by *Iodocus Coccius*, who in two great Volumes, ſetteth downe points of Controuerſies, betwixt Proteſtants and vs, and for euery point, as they are holden by vs, and denyed by proteſtants, he firſt ſetteth downe ſentences of Scripture, then the Greeke and Latine Fathers, citing at large their words, and the place, where they pronounce for vs, againſt Proteſtants.

Hebr. 5. 4. As for the maner vſed by the Apoſtles, and their Succeſſors; firſt to breed, and after to continue in Chriſtians, certainty, and vnity of beliefe; one ſpecial obſeruation was, that no man (ordinarily) ſhould take vpon him the office of preaching, who was not lawfully called, appointed, and ſent to preach to the people, that do-

Rom. 10. 15.

ctrine

ctrine which he had formerly learned of the Apostles, or their Successours, the appointed Doctors and Pastors of Gods Church: yea this they so carefully obserued, that S. *Paul* himselfe (although extraordinarily taught, and appointed as a vessell of election) thought it necessary to ascend to *Ierusalem*, to confer the Gospell, which he preached, with the other Apostles; lest, perhaps, the Church might not receiue the authority of his preaching: & that, consequently, his preaching should be in vaine. Now the Protestants haue vsed, & do vse a contrary manner, not only in that their first Euangelist *Luther*, neither did learne (as himselfe cofesseth) the new Gospell which he preached, of any man; neither was lawfully called, appointed, & sent to preach this new Gospel, by the then liuing Pastors of Gods Church: who rather reproued, and contradicted him for his audacious & temerarious fact: but also in that they gaue liberty to euery one to teach themselues, only by reading or hearing the Bible; seeming also to permit euery one, learned and vnlearned, to examine and judge their Pastors doctrine by Scripture, & to imbrace that doctrine,

Act. 9. 15. *Gal.* 2. 2.

Luther tom. 4. *fol.* 186. & 280.

which by the reading or hearing of Scripture, shalbe suggested by their priuat spirit, to be true and conformable to Scripture; without respect or care, whether that which is suggested by their Spirit, be, or be not agreeable to that, which is, or hath bin formerly taught (by the ordinary Pastors of Gods Church) to be conformable to Scripture: which cānot chuse but breed great vncertainty, and so much variety of opinions, in matters of Faith, as there are diuersities of priuate spirits; the which to be true, daily experience maketh manifest to the world.

Another obseruation, vsed by the Apostles & Apostolike Pastors, to breed and continue certainty, and vnity of Faith in Christians, was, that when any important Cōtrouersie of religion did arise; they did not send men to *onely* Scriptures, or to euery ones priuate spirit; but (as we may learne in the Acts of the Apostles, and in Ecclesiastical Histories) they assembled Councels, and did by their infallible Decree (of *Visum est spiritui sancto, & Nobis*) end the Cōtrouersies. But Protestants do send men for finall resolution of Controuersies of Faith, *to only Scripture*, & thinke

Act. 15. 28

it

it fitter to haue Controuersies continue, then to be tied to the Decrees of generall Councels, made by the common Spirit of the Church. Secondly (by affirming all necessary matters, to be sufficiently decided *by only Scripture*) they seeme to hold Councels to be needlesse; & consequently they controule the practise of the Apostles themselues, who thought it, in some sort, needfull to assemble a Councell, to determine a Controuersie about matters, some of which they concluded to be necessary. They controule also the practise of the ancient Fathers, who would neuer haue assembled so many general Coũcels with so much trouble & cost, if they had not thought the matters to be necessary; and that this meanes of a generall Councell, was, in some sort, needfull in these cases, to breed & cõtinue certainty, & vnity of true belief in the Church. Thirdly, whẽ Cõtrouersies of Religiõ rise among Protestants, such is their Spirit, that it is impossible to end them by a general Coũcel.

Act 15.28

See this more at large in *Caluino-turcismo. lib.* 1. *cap.* 3

For first, they are neuer able to gather a general Councel of Protestants, in regard they wil neuer agree, who are, & who are not to be accounted true Protestants; &

conſequently who are to be admitted in the Councel. Secondly, admit the Coũcel were gathered, they would neuer agree who ſhould be Actors, & who ſhould be Iudges, or what means ſhould be accoũted ſufficient, to find out the truth: or if they ſhould agree, that onely Scripture ſhould be the means, Actor, & Iudge, yet there ſhould be controuerſie, how many books, and which particuler tranſlations ſhould be accounted true Scripture. And when all were done, the queſtion would yet remain, which ſide of the Controuerſie were fauoured by the Scripture, if no meanes were vſed, to finde out the right ſenſe, beſides the bare words of Scripture which both parties had read before, and which each party would expound in fauour of his own ſide. Now if they did admit other meanes; either this ſhound be ancient Councels, & Fathers; or els euery ones priuat Spirit. If Councels & Fathers; they would neuer agree, which, and how far they were, in particuler doctrines, to be admitted. And as for priuate Spirits, euery one ſeeth, that they would agree no better, then they did before they came to the Councell, ſince neuer a one would

ſubmit

submit that which he firmely thought, to be suggested by the Spirit, to any, or all the men in the world. Thirdly, admit the Councell had concluded one thing; what nearer were they to retaine vnity, in that matter, whē their Spirit telleth them, that it is stil free for euery one of them, to examine & to judge, whether this definition of their Councell, were rightly made, or not, according to Scripture, with power in euery priuate man to reuerse it, if to his Spirit it seeme not rightly made.

A third obseruation, both of the Apostles and Fathers, (originally descending frō the expresse ordinance of Christ himselfe) was to acknowledge Ecclesiasticall superiority and authority; namely, of one visible Head, and chiefe Pastor, in stead of Christ: *vt Capite constituto schismatis tolleretur occasio*; that a Head being appointed, occasion of Schisme might be taken away; it being wel enough knowne vnto them, that, not onely in a particuler Church, but much more in the vniuersall multitude of Christiās, dispersed through the world, it was very hard, if not impossible, to keep vnity, if there were not some one Head, whose sentence were to bee

Ioh. 21. 17. *Hier. cont. Iouin. ian.*

heard, & obeyed by al, in ſtead of Chriſt; as it was alſo to them very well knowne (which is now adaies euidently by experience ſeene) that from nothing ſo much did Hereſies and Schiſmes ſpring, as from want of due practiſe of this obſeruation. Now the Proteſtant Spirit abhorreth nothing ſo much, as the practiſe of this obſeruation, and therfore no maruel though there are, & daily more & more wil grow among the, ſo many different ſects, without any means of vnity or reconciliation.

Thus we ſee, how vnlike the Spirit of Proteſtants is vnlike to the Spirit of the Apoſtles & ancient Fathers; whom, notwithſtanding, they cannot deny to haue had the Spirit of God. Perhaps they may aſcribe this variety and difference of their Spirit from the Apoſtles and ancient Fathers, to the diuerſity of times, ſaying, then was then, and now is now. If they ſay ſo (as they cannot but abſurdly, in regard the Spirit of God is ſtil one and the ſame, and doth not, in this manner varie from it ſelfe, according to the varietie of times) yet, at leaſt, we muſt looke to find it like, & to agree well with thoſe whom at this very time themſelues think to haue

the true Spirit. But this we shall not find to bee so; for the *Sacramentary* Protestants will admit the *Lutherans* for their brethren; and consequently may not deny them to haue the true Spirit. But what good agreemēt is betwixt the *Sacramentary*, and the *Lutheran* Spirit, I referre me to their bitter inuectiues one against another, about points of Faith, euen of great importance: about which also, euen *Sacramentaries* with other *Sacramentaries*, & *Lutherans* with other *Lutherans*, haue to such excellēt agreemēt, as were fit for men that had the same Spirit, as I might easily shew out of diuers good * Authors.

Well, to conclude this point, if one Protestant had one and the same Spirit, which others (euen Protestants) haue, he would be as apt to beleeue in ma[illegible]s of faith, that, which is suggested [illegible] others [illegible] their Spirit, as that which is suggested [illegible] himselfe, by his own priuate Spirit. But [illegible] wee shall neuer find[illegible] [illegible]ts of the hotter [illegible] [illegible]n once they sett[illegible] [illegible]n any thing, wh[illegible] [illegible]heir owne priu[illegible] [illegible] conformable[illegible]

* See besides *Vlenberge*, *Coccius*. *Caluinoturcismo*, aboue cited. The Protestants Apology, which setteth out a Ta[illegible] of

must beleeue any one, nor neuer so great a multitude of others, although more learned, and wise, although better studied in Scripture, although saying and suffering, that they feele the contrary suggested by their Spirit, to bee conformable to Scripture. And as one noteth well there is one point, to wit that euery one must beleeue the certainty of his own Election, Iustification, and Saluation) which no other, (beside himself) doth beleeue by infallible faith, but onely probable hope. So as in this point which by Protestants is esteemed a most materiall, fundamentall and necessary Point. There is not any one Protestant whose Spirit doth agree with the Spirit of another. Therefore since the Spirit of God inclineth men to agree with other in matters of faith, the Protestant Spirit is not the Spirit of God.

[illegible] and doth not, in [illegible] selfe, according to [illegible] times) yet, at least, we must [illegible] like, & so agree well with [illegible] at this very time themselues [illegible]

[illegible] S.